

WESTERN RECORDER.

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Our Gospel.

A SERMON BY C. E. SPURGEON.

"And upon this came his disciples and marvelled that he talked with the woman; yet no man said, What seekest thou? or why talkest thou with her? The women then left her vessel, and went by way into the city, and said to the man, Come and see a man, which told me all things that ever I did: is not this the Christ? Then they went into the city and came into him."—John 4:1-42.

Behold our Lord and Master with divinely refined and sparkling after a single soul! We must have large congregations or we are disinclined for soul-winning. The habit of the age is to do nothing but what is ostentatious; every work must be with heat of drum or sound of tambourine. I pray that the Lord may work in us the meekness to do good on the quiet, by stealth, when no one looks on, when not a single disciple is near. O that we may have such an estimate of the value of a single soul that we count which days will spend

crushed to the Savior's feet. He said he who works on looks for the reward from his Master. "Read this chapter through carefully, and see the skill which that compassion taught Him. How sweetly ready he was to converse with her and take up her questions. Never imagine that the thirty years of retirement at Nazareth were wasted. I would fain go, if I were young, for thirty years to learn how to talk as He did, if his own Spirit would teach me the lesson. Souls have to be brought to salvation by a gentleness and wisdom such as the Savior used when He fascinated the Samaritan woman into eternal life, and testified her to the truth; so only can I describe that wondrous power which he exercised over her in a few short but blessed sentences with which He addressed her.

alone and heretic, who dared to call Jacob their father, and to believe themselves orthodox. Jews and Samaritans were much alike, and you know the more that approach nearest to each other usually resemble their brethren.

They will tolerate those who are far removed from them, because they are altogether in the darkness of error, and so are somewhat excusable, but those who have so much light they detest for not seeing eye to eye with themselves. We pity a dumb man, for he can not speak at all, but we are indignant that one who can say "Sibboleth" will not take a little more trouble and pronounce it "Sibboleth," as we do. Surely he might go that other inch and be quite right. This woman was one of these Samaritan heretics who had dared to set up an opposition temple to the one at Jerusalem, and say that they also were the people of God; so the disciples shrank from her, and marvelled that Jesus did not do the same. How could so good a man mix Himself up with such people?

I have, myself, heard a great deal of foolishness spoken about mixing up with certain people, because we dare to meet with them upon some common ground to accomplish a right purpose. I have sometimes wondered whether people ever read of Abraham when he fought for the cause of the king of Sodom. A horrible man, I have no doubt, that monarch was, yet when his country had been plundered by the invading kings, Abraham marched out on behalf of the king of Sodom: not that he cared for him, but that he desired to deliver his nephew Lot. For that reason he is found in some measure of association with Sodom's king; but when the object upon which they were united was achieved, then see how the princely Abraham washed his

not take of thee from a threat away to a shoe-licker, lest thou shouldst say, 'I have made Abraham rich.' This there may be a temporary union among men, between whom there is the widest difference, and this apparent unity may be lawful and expedient because the end to be gained is altogether good. See, as the result of this conduct of the disciples, one of the sweetest confidences that was ever held was broken up, and brought to a close at its very climax. Just when Jesus had said, "I that speak not to thee as thou dost," these cold, unsympathetic ones. Yet they were disciples, were they not? Oh, yes, and true disciples, too; but, alas, no breakers of communion are more blamable or more frequent in the offense than Christ's own disciples when they are out of sympathy with their Master. You see, they are

THINKING ABOUT THE MEAT, and about the Savior's need of it, and these thoughts were most proper, but not very elevated or spiritual; and they come wondering that Jesus speaks with a woman, and so the holy conference ends, and the woman must go. O, when any of you draw near to Christ, and He is just lifting a mirror veil from His dear face, and you are just beginning to see and hold Him, mind that you keep your door shut. "O, but it is a good man at the door." Yes, but he will be just as likely to mar your fellowship as anybody else. Observe that the woman now becomes a messenger for Christ. She has to quit conferring with Him to go and testify about Him. She recollects to go unbidden though, for she recollected that the Lord had said at an early period of the conversation, "Go, call thy husband, and come hither." So she goes to call her husband. THE WOMAN LEAVES HER VESSEL. She left her waterpot, first, for space. Perhaps you have got it into your head that it was an ordinary English waterpot, such as you water the garden with; possibly you so picture it, you and all. Nothing of

the sort: (4) was a Mg jar, or large pitcher of earthenware, she had to carry on her head or her shoulder, quite a load for her, and so she left that she might run the more quickly. She was a wise woman to leave her waterpot when she wanted to hurry rapidly.

Others think she did so because she was so taken up with her soul that she forgot her pitcher. He is blessed forgiveness which comes of absorption in a holy desire. When the King's business requires haste it is wise to leave behind everything that would hinder. Sometimes you will have to leave your shop to win a soul. You will cast up a row of figures wrongly, and wonder why; and the reason will be that before your mind there flattered the soul of a sweaver or the figure of a drunkard, or the image of a fallen woman, and your heart was filled with the longing to feed the lost sheep. Never mind, I dare say the woman had her waterpot again, and you will get back to business again, and rectify your blunder, and attend to the shop, and set all matters right; and if a soul is saved you will have made a profit by any loss you have sustained.

HER MODE OF ADDRESS. She said to the men, "Come, see a man, that told me all things that ever I did: is not this the Christ?" Observe first, who she did go back to the men she had but one sin, and that was to bring them to Jesus. She says, "Come see." She did not tell anything about their sin at the time, nor try to reform their habits; she called them at once to Him who could set them right. She knew that if she could bring them to Christ all things would come right inevitably. It is good for you to shoot only at one target. Choose your design and aim at it, and not at two objects. Drive away at the souls of men in the name of God to get them to Christ, and nothing short of Him. There is no other way to get them to do for this; that man may be saved by Immanuel's love, and blood, and Spirit.

Note how short she was. Ralph Erskine calls her THE FEMALE PREACHER. I am not so sure of the correctness of the title. If women preached just as long as she did, and no longer, no one could find fault with them; her testimony is all in one verse, and is just an invitation and a question. There needed no more words; no, not another half a word. She said exactly enough, for she was successful in leading the men to Jesus, who would do the preaching far better than she could. I can not call her words a sermon, at all rates, you would not care for me to preach so briefly. However, brevity is a great virtue. Do not crave to be fluent, only ask to be earnest.

Then, it was so sensible. There is a dispute about the exact force of what the woman said, but most of those who give us precise translations differ from our common version. It is what she meant and believed, but not exactly what she said. She probably said, "Come, see a man which told me all things that ever I did: is not this the Christ?" or, "This is not the Christ, is He?" He did not say He was but she suggested to him with great modesty for the man to examine. This led them to come, if it was only to set the woman right. Possibly they thought her a poor, mistaken body; but in their superior wisdom they would look into the matter, and so the thing she desired was granted her. O, to have our wife about us for Jesus! Observe the force of her reasoning. His power to read her heart, and manifest her to herself, was conclusive evidence to her that a special anointing was upon Him.

THE INVITATION. It is a clever as well as a genuine and hearty invitation. She says, "Come, see." This was putting it most fairly, and meek like a fair; and the Holy Spirit works by means which suit the mind. She does not say, "You must and shall

believe what I say." No, no; she is too gentle; she says, "Come and see for yourselves." And that is exactly what I want to say to every unconverted person here this morning. In fact, this is Christ's own word to the disciples, "Come and see," and they need it when pleading with others, saying to them, "Come and see."

Moreover, this woman's invitation through the rough difficulty upon them. She says, "Come and see." Thus would I say to you—if you do not come and see, I can not help it, and I can not help you either. I can not stand sponsor for you; use your own judgments and clear your own consciences. Come and see on your own account. If you do not, then the blame must rest with you. If you do, you run your personal investigation will be sure to end in a blessing. O Jesus hearer, I may preach the gospel to you, but I can not go to Christ in your stead. You must come, you must repent, you must believe, you must lay hold on eternal life for yourselves. Nothing but personal religion can possibly save you. The woman's call was a good exhortation in its respect.

When you try to win a soul do not try to "do" it. When the "do" system. When you try to "do" it, you are in a blaming. O Jesus hearer, I may preach the gospel to you, but I can not go to Christ in your stead. You must come, you must repent, you must believe, you must lay hold on eternal life for yourselves. Nothing but personal religion can possibly save you. The woman's call was a good exhortation in its respect.

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life, certainly not in words. He has revealed your unbelief, but nothing else. But she was right. Were you ever out in a blind and murky night when a single lightning flash has come, it has only smitten one's eye in the field, but in so doing it has revealed all the landscape. It struck the object, but all around you were light as day for the moment. So, when the Lord Jesus Christ revealed this woman's unbelief, she saw clearly the whole of her life at a single view, and the Lord had indeed told her all things that ever she did. Do you wonder that she said, "Is not this the Christ?"

Beloved, no one proves himself to be truly anointed unless he begins by showing you your sin. If any teacher or leader you to hope that, without repentance, or any sense of sin, you may be saved, he is not of Christ. I charge you fling away any hope which is not consistent with your own entire hopelessness apart from Jesus. If you have not known yourself a sinner you can not know Christ as a Savior. Some are preaching up now a days a dry-eyed faith, and need seem to

all there were no new birth, no conviction of sin, and no repentance. But it is not so. Ye must be born again. That birth is not without pain. Trust in Christ brings a hatred of sin and mourning because of it. A man can not hate what he does not know; but this woman was made to see her sin, and that sight proved that the Messiah was dealing with her.

The non-repentance prophets cry, "Peace, peace," where there is no peace; they flim the robe, but Jesus puts the latest into it, lays it wide open, and makes the patient see the glances of the wound, and then He closes it up, and with his heavenlyointment makes a sure cure of it. There is no binding up the heart that has not been opened. In comforting a man who has always been comfortable; there is no making a man righteous who always was righteous; there is no washing a man who has no filthiness. No, and this is what the Messiah does. He lays bare the disease, and this is a proof that He is sent of God, because he does not adopt the flimsy, flattering mode of deceivers, but goes straight to the truth. Her argument is—He must be the Messiah, for He revealed me to myself.

Secondly, He must be the Messiah, for He has revealed Himself to me. Jesus has revealed Himself, and now the woman has revealed hers. He knows all about me. Wonderful it is how the gospel robe exactly fits a man: when he gets it and puts it on he feels that He who made this garment knew his form. Perhaps you have some special weakness or singular deformity; but you soon perceive that Jesus knew all about it. For his salvation exactly meets the lack. There is a bath; ah, He knew I was filthy. There is a robe; ah, He knew I was naked. There is eye-salve. He knew that I was blind. How I was healed by my finger. He knew I was a forgetful man; not to keep me in memory of mercy received. Freer want is forestalled, and this proves the omniscience of my Savior. Then she seemed to say to them too, "This is more to me a great deal than it can be to you; for He has dealt personally with me; therefore I abide in my assurance that He is the Christ; but go and learn the same arguments for yourselves." When conviction comes personally home, and the discovery is all about your own state and character, it has a special power over your heart and mind to make you say, "This is the Christ."

I wish I knew how to say something that would make you unconverted ones hurry to Christ, but if anything ought to do so it is this. Suppose you never do come to Christ in this life, and die without Him! God grant you may not die without Him! But if you do die without Him, being believed to Him and revealed here: but if you do, you will be

send up at the last day from your grave with the blast of a terrible trumpet, and with the cry of "Come to judgment! Come to judgment! Come away!" Whether you will or not, you will have to come, and see a man sitting upon the great white throne, judging the nations; and do you know

What will he do with you then? He will tell you all things that ever you did, and as the seasons pass before your mind's eye, and as your own words go ringing again through your ear, you will be sore distressed. It will be your hall for Jesus to tell you all things that ever you did, and you then will see the argument: "Is not this the Christ?" But, alas, He will be no Savior to you, for you refused Him. He will then tell you, "I called, but you refused; I stretched out my hands, but no man regarded. I still shall proceed that will save all of things that ever you did, concluding with this—your refused mercy, you rejected Jesus, you turned away from salvation, you would not have this man to save you, and therefore have you come to have your past made the fuel for your everlasting burning. God grant that no one here may ever come to that.

Asking a Blessing. There is nothing which is right for us to do, but it is also right to ask that God would bless it; and indeed, there is nothing so little but in the most of God can convert it into the most calamity, or His smile exalt it into a most memorable mercy, and there is nothing we can do, but its complexion for what or was dependa entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, or any subject or course of sermons entered upon, no book committed to the press, or any double apprehended, but, without a particular supplication for success. . . . It is recorded of Cornelius Winter, that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, or on the eve of any undertaking, used to compose a brief prayer, imploring special help and guidance. . . . A late physician of great celebrity used to subscribe his name to the three maxima of his father's, the last and best of which was, "Always pray for your patients."—Dr. J. Hamiton.

The Drunkard's Memory. The wife of a hard drinker made the following proposal to her husband: "Let me supply you with your drink. I want to sell to you a sure profit. I am compelled to go in rags and have the poorest to eat, while the saloon-keeper's wife has good shawls and bonnets, and silk dresses, with fine furniture and the best for the table. Let me sell to you, and I will give all this. I will get a keg of beer or a cask of whiskey, whichever you may prefer, and sell to you as much a drink—the same you may catch the saloon-keeper." The experiment was tried for a while, when the husband saw how much money he had been throwing away and concluded not to make any further purchases of any one. But his wife had already gulped a nice bonnet and dress, and other comforts of life.—Christian Age.

"My Father's Will." A good old man was one day walking in the cemetery with his Bible in his hand, when a friend met him and said: "Good morning, Mr. Price, what are you reading there?" "Ah, good morning," replied he, "I am reading my Father's will as I walk along." "Well, and what has he left you?" said the friend. "He has bequeathed to me a hundred-fold more in this life, and in the world to come, His everlasting life."—Baltimore Bulletin.

Household and Farm.

THE FARM HOME OF MY YOUTH.

BY F. W. HOOKER, JR.
Between broad fields of wheat and corn,
The country knows where I was born.

GENERAL ITEMS.

The Sheriff of New York has a salary of \$20,000.
New York capitalists are negotiating for 600,000 acres of land in South Carolina.

A Mallet in the Garden.

Spading up ground is rather a hard job, but "fork spade" is better for many jobs than the ordinary spade.

Marriages.

WALTER HUBERT, at Smithfield, Nov. 25, 1893, by Rev. J. T. Davis, H. K. Kellie and Miss Emma M. Moffet.

How to Purchase a Wagon. Educational. GEORGETOWN FEMALE SEMINARY. WHEELER CARRIAGE COMPANY.

KEYNOTE ITEMS.

The Brazilian coffee crop will be about, owing to several weeks of heavy rains.

GENERAL ITEMS.

Some idea of the extent of the sugar crop in Louisiana can be gathered from the fact that the sugar plantations are yielding three hundred tons of sugar and six barrels of molasses to the acre.

DEATHS.

Simple announcement for the funeral of Mrs. J. W. Hunter, who died on Nov. 20, 1893.

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J. J. RUCKER, L.L.O. GEORGETOWN, KY. FEMALE COLLEGE, BOPKINSVILLE, KY. HOLYOKE ACADEMY, HOLYOKE, MASS.

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W. M. WINSTON FOUNTAIN, A. M. 117 West Broadway, Louisville, Ky. KIND WORDS PUBLICATIONS.

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AGENTS Wanted for Books & Bibles. The Orphan's Friend.

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UNITED STATES MAIL. ADAMS EXPRESS STEAMERS. GREY SCALES.

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PIANOS AND ORGANS. D. H. BALDWIN & CO. CARPETS.

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OPIMUM HABIT EASILY CURED. CONSUMPTION. PION HURE.

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Sawing Made Easy. BLYMYER M'FG CO. BILBIS. WANTED - THE GOLDEN DAWN GREAT PUTTER.

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How it General.

WOMEN'S.

Chicago, Dec. 4.—Quite a dramatic and startling scene occurred in the State Prison...

HAPPY GLEANERS.

Clay County, Kan., Dec. 4.—Farmers are moving their corn at a lively rate and have overabundant supplies...

OFFICIALS: TOBACCO FACTORIES.

Cincinnati, Dec. 4.—There is no truth in the report that the tobacco manufacturing establishments...

FURNERS.

A LONDON VIEW. London, Dec. 3.—The daily Telegraph says: President Arthur's message to Congress...

The daily News says: It seems that President Arthur has taken to heart the lessons of the late elections...

The Times says: There is no doubt that President Arthur, after a series of cautious tactical movements...

IRELAND.

Dublin, Dec. 4.—Davitt has written to Hovenden and Hixson, of the National League, stating that as it is evident the Government will endeavor to hold the League responsible...

THE TRADE OF DUBLIN.

Justice O'Brien said to-day that, owing to the increase of undetected offenses, the trade of Dublin was gradually decaying...

SPAIN.

Madrid, Dec. 4.—At a banquet given by members of the Dynastic Left, Marshal Berrano made a speech...

DRY GOODS!

On and after MONDAY, NOV. 27, E. R. NUGENT will place on sale an immense stock of Foreign and Domestic Goods...

HOSIERY, UNDERWEAR AND GLOVES.

- 50 dozen Ladies' Placed-lined Hose at 25c; reduced from 30c. Ladies' regular-made solid color Hose at 25c worth 30c.

DRESS GOODS DEPARTMENT.

During this week I will offer special inducements to all buyers of Dress Goods. 50 pieces of poplins at 10c.

THE CLOAK DEPARTMENT.

Now located in the first story in the new addition, has a representation of light, opening rooms and an immense stock of ladies' garments...

E. B. NUGENT, 2430 21/2 Fourth Ave., through to Green St., LOUISVILLE.

IMPROVED SILVER \$15 WATCH. We send this NEW silver Hunting American Key-winding Watch...

WALKER -- THE BEST WASHING MACHINE. Washes and rinses satisfactorily and is very compact. The most economical and durable washer in the world...

MOIL STONE DIAMONDS. SOLID GOLD MOUNTINGS. OIL STONE. THE BEST WASHING MACHINE.

WHAT WILL THE WEATHER BE TO-MORROW?

Pool's Signal Service Barometer. OF STORM GLASS. THE ONLY ONE COMBINED, WILL TELL YOU! This will tell you what kind of storm is approaching...

THE LOUISVILLE BRYANT AND STRATTON BUSINESS COLLEGE. Southwest Corner Third and Jefferson Streets. A Practical Institution, under the management of business men...

THE BEST CHRISTMAS GIFT. Hair Brush. FATHER. THE FALL WALL ELECTRIC ASSOCIATION, 543 Broadway, New York.

CHRISTMAS MUSIC!

For Sunday-Schools. NEW, BRIGHT, CHARMING. THE OLDEST, THE LARGEST AND MOST COMPLETE MUSIC HOUSE IN THE SOUTH-WEST. Pianos, Organs, Music Emporium.

CATCHING KRIS KINGLE. A Bright and Amusing CHRISTMAS CANTATA. KNABE PIANOFORTES. THE ORGANIA.

INVESTORS. A MARVELLOUS DOLL. SOMETHING NEW. The present is the best time to invest...

AMERICAN BAPTIST PUBLICATION SOCIETY. CHEAPEST AND BEST PAPERS AND HELPS FOR 1883. OUR BUSINESS IS CLOTHING & HATS.

WEBSTER'S UNABRIDGED. Large Increase in Our Business. The More We Have the More We Want.

HOLIDAY GIFT. THE BOSTONIAN DICTIONARY. BEST CLOTHING, HATS & CAPS.

50 Per Cent. Off. Sunday School SUPPLIES. ONE PRICE HOUSE.

WILSON'S COMPOUND OF PURE COD LIVER OIL AND LIME. MAMMOTH CLOTHING, HAT & CAP HOUSE! TOWER PALACE.

VOLZ & MICHAEL, Boots & Shoes. For Ladies, Gents, Issues and Children, Louisville, Ky.